nce in Sickness, and on other
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the sick, and as *Shomer* with the dead.
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M OF WILD CHERRY
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SPEEDY, AND CERTAIN REMEDY FOR
ds, Asthma, Sore Throat, Bronchitis, Co
nd all
PULMONARY COMPLAINTS,
prove that one quarter of all the deaths
United States, proceeds in some manner from
the Lungs. It is frightful to contemplate the
uption, suffering and death. As a consumptive
o do, as a neglected cold or cough terminates
n. It is a hard thing to conquer in its last
should be vigorously attacked at first. Many
ifferent virtues may alleviate, but
'S BALSAM OF CHERRY AND TAR
any earthly power can.
INDEPENDENCE, Texas, May 16th, 1858.
MEN: I feel it my duty to speak in regard
e In 1856 I was attacked with a violent
y running int Consumption. I tried every
nd all the physicians I could hear of, without
I hit your Balsam or Wild Cherry and Tar,
iat y benefited. It has saved my life.
"Gratefully yours,
"JOHN Q. SMITH."

"RICHMOND, Texas, May 7, 1858.
. BARNES & PARK: I am having constant
Balsam of Wild Cherry and Tar. Those who
t, speak in the highest praise of its effects. I
h to forward me one gross.
Yours, truly, O. H. PETERS."

"ATAWAS, Texas, Apr. 23, 1858.
MEN: I am a practising physician at this
ile situ on San Antonia. I prescribe Dr. Park
of Wild Cherry and Tar for Pulmonary
ith the greatest benefit. I have witnessed re
kable cures. "W. DAVIS, M.D."
lts are constantly being exhibited in everyone

ption Cured in its Last Stage.
tive patient, be of good cheer. We bring
idings of good news, Read! Read!
"HARDONVILLE, N. J. April 26th.
ttacked by a severe pain in the side, in the
he Liver. I suffered intensely through
er. During all the time I was confined to
a violent cough, raised much bloody matter
pposed by myself and others to be in the
onsumption. The February following, when
my life was at a close, I procured a bottle
m of wild Cherry and Tar. As soon as
d its use, I began to grow better. The pain
side grew less, the cough gradually left me
expectoration and spitting of blood ceased
neral health became by degrees restored.
nabled to resume my trade, that of a carpenter
I have continued without interruption. I
nark that this remarkable cure was effected
ree bottles of the Balsam.
Truly yours,
"THOMAS COZENS."
cle, so harmonizes with the vital fluids, the
and requirements of the system, as to allay
l soothe all inflamation. If used according
t cannot fail to benefit you. Procure the
anac of any agent (gratis,) and read carefully
l. But loose no time.
onsumptive Symptoms
tination is the thief of time" in an awful
ns existence and harries the patient from
ty.
ls are weekly dying whose lives might be
ly use of DR. PARK'S BSALM OF WILD
AND TAR. A few weeks—a few days
ference in the progress of CONSUMPTION
IS.
ces of success increase greatly with the
eatment. Although Park's Balsam has
es in cases seemingly desperate that
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# THE WEEKLY GLEANER.

VOLUME V. SAN FRANCISCO, FRIDAY, DECEMBER 6, 5622. (1861.) NUMBER 252

## The Weekly Gleaner,

A PERIODICAL DEVOTED TO RELIGION, EDUCATION, BIBLICAL AND JEWISH ANTIQUITIES, LITERATURE AND GENERAL NEWS.

JULIUS ECKMAN,
EDITOR AND PUBLISHER.

OFFICE.—514 Commercial st.; or 517 Clay street.

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### Wonderful.

Mozart composed a sonata at the age of four. The precocious little girl, Louisa Vinning, who was called the "*Infant Sappho*' has yet eclipsed Mozart in this: that at the age of two years and eight months she sang repeatedly a melody perfectly new, and so perfect, that it was written down from her lips, and entitled, "The Infant's Dream." During all this, the little creature was in such a state of apparent abstraction, that it was believed by all around her that she walked and talked in *her sleep.**

*Of course the child was in a tranee state, ED GLEANER.

### MISTERIOUS INFLUENCE.

Monsieur de la Tour Laudrie, a nobleman of France, so powerfully a young thoemaker py whom he was measured, that the youth fell into a senseless syncope, anb profuse hæmorrage succeeded it. This influence was repeated, aud excited so deep an interest in the mind of tee noble, that he instituted an inquiry regarding his birth and fortunes; and the result was, that Monsieur de la Tonr discovered in the humble mechanic tne son of his sister, the Barrone de Vesiues,

### Saved from Shipwreck.

Cicero, Plutarch, and other ancient authors have preserved the following anecdote: "Simonides having on the highway, met with the dead body, of a man who was a stranger to him, had it interred. As he was about to embark, he dreamed that the man whom he had buried, appeared to him, and informed him that, if he persisted in embarking on his voyage, he would perish. This warning induced him to alter his mind, and it appeared subsequently that the vessel was wrecked."—*Cicero, De Divin., lib. i. § xxvii. p. 77.*

### STEPS of LIFE

At almost every step in life we meet with young men from whom we anticipate wonderful things, and of whom, after careful inquiry, we never hear another word. The effervescence of youth and passion, and the fresh gloss of the intellect and imagination endow them with a false brilliancy, which makes fools of themselves and other people. Like certain chintzes, calicoes and ginghams, they show finely on their first newness, but cannot stand the sun and rain, and assume a very sober aspect after washing day.—

JUDICIOUS EXERCISE.— The *Scapel*, edited by E. H. Dixon, M. D, of New York, has a spicy article, entitled "The Hypocrisy of Gymnastics." He says: "It has filled us with horror to seea proposal to add a gymnasium to ever public school in this city. A boy until he is fourteen wants no exercise besids the play he gets up with associates n the open air; he will exersise from his natural impulse, and in the most rational manner and natural way; so you need but give him a dry piece of grouud, and a place swim in the summer, and plenty of ice in the winter, and then leave him alone with his mates. Boys from eight to twelve years of age, who work in the gymnasium regularly, [a bad habit,] often develop their mustles to a hideously ugly degree. Instead of the soft, plump, juicy outline of youth, we have the skinny over-worked, hard and dry outline of an old man, induced by over-exercise at an age which does not demand violent exercise of any kind. Besides this, we think hat such progress are apt to retard the growing of boys, and will ultimately destroy their carriage and figure when they become men. Our readers may have observed that the same thing in the dissected appearance of the legs of some of our juvenile dancers.

Excessive exercises, besides injuring the mental faculties of man, has a tendency to injure the circulation of his blood. A stupid, clownish fellow, who had for the last eight months undergon the most paiuful and exhaustsng exercises of the gymnasium, for five or six hours every day complained to me of the smallness of his legs. On looking at him, I saw, what I afterwards discovered to be prevalent among actrobats and members of the circus, a falling off in the flesh from the knee downward, and from the elbows outwards the fingers."

### A Curious Invention for Walking upon the Water in 1810.

MR. KENT'S (of Glasgow) recent invention of a machine by which he walks or moves along upon the water at the rate of three miles per hour, has produced the announcement of another novelty of the same description but which seems more extensively useful. The inventor terms it *an Aquatic Sledge*;—it is described:—

"Mr. Bader, counsellor of mines at Munich, in Bavaria, some years ago invented what he termed an aquatic sledge, constructed on such a principle that it might be impelled and guided on the water by the rider himself, without any other aid. The first public experiment was made with this machine on the 29th of August, 1810, before the royal family at Nymphenburg, with complete success. It is described as consisting of two hollow canoes, or pontoons, eight feet long, made of sheet copper, closed on all sides, joined to each other in parallel direction, at the distance of six feet, by a light wooden frame. Thus joined, they support a seat resembling an arm chair, in which the rider is seated, and impels and steers the sledge by treading two large pedals before him. Each of these pedals is connected with a paddle, fixed perpendicularly in the interval between the two pontoons. In front of the seat stands a small table, on which he may read, write, draw, or eat and drink. His hands being at perfect liberty, he may even play an instrument, load and fire a gun, or do whatever he pleases. Behind the seat is a leathern bag, to hold any thing he may want in his excursion. It is evident that this machine must be admirably calculated for taking sketches of aquatic scenery, also for the diversion of shooting water-fowl, in which case the spotsman conceals himself behind a slight screen of branches, or rushes, so as to approach the bird unperceived. This vehicle is far safer than a common boat, the center of gravity being constantly in the middle of a very broad base, a circumstance which renders upsetting, even in the heaviest gale, absolutly impossible. It is moreover so contrived that it may be taken to pieces in a few minutes, packed in a box, and put together in a very short time.

FOR A COUGH.—An excellent remedy for a cough caused by a common cold, is as follows:—

Take half a pint of sharp vinigar, place in it an egg without being broken, allow it to remain forty-eight hours, when it will be found that the shell has been completly dissolved by the acid; then break up the egg in the vinigar, add half a pint of honey, which being well mixed, will be ready for use. Take a spoonful for a dose several times a day. It is said that it has never failed to produce relief.

### The Posha Jisrael.

[After the "Sippurim."]

(CONTINUED from No. 249.)

The streets inhabited by Hebrews present, on the Holydays towards evening, a very lively appearance. The boys are at play; young men and women stroll up and down (the latter to show their new Holyday-dresses; the former to pass their time. O'd and young are at that time in the streets; enjoying a pleasant gossip, and listening to the news of the day.

It was after *Minchah* [Vesperprayer] on the first of Rosh Hashanah, [New-Year]. The streets of Nicholsburg were extremely lively. The *Olam* [people] had returned from Tashlich,* and as for

* A religious ceremony, observed on the first day of Rosh hashanah, on occasion of which the man who performs it, casts some crumbs into the water, saying a formula in which he prays that thus his sins might be cast away. The Hebrews, as an Asiatic people, try to express their religious ideas by some visible sign or object, as a symbol.

many there was not sufficient time to go home and be in time for Ma-arib [Night-prayer], numbers returned to the Synagogue-area [Platz] and there conversed till night-prayer. Aside from the multitude you see that evening a small group of men engaged in a conversation among themselves. One of them has a bunch of keys in his hand — it is the Shamash [beadle], who had just opened the doors of the Synagogue. The man next to him is the Hazan [Reader], an important personage of the Synagogue; next to him stand R. Jitzchak Dobbin, the meammed [the teacher] and lastly a pale thin little man, who acts the saint. For this purpose, the man never eats anything that has life (he eats no animal food); living exclusively on a vegetable diet. He walks the streets with cast down lids; lest they, among the passing multitude should meet the figure of a woman, upon which the Holy man never looks, except it be his own wife. He occupies himself with the cabbalah. In cases of sickness the people repair to him, he prays for them; dispenses Kame-as [amulets]. To be short, R. Salman is thought a Holy man, and, though poor, his influence goes far. "And, what do you think to it? The Rosh Hockohl of Nicholsburg not to have been to Tashlich!" said the Shamash.

"I am tired of the Rosh Hackoh I tell you we live in the Mo-hiach-tim when as the saying is, "Wickedness sh rule," thus said the saint.

"And," continued he, "Why! is the world at an end? the Rosh Hakol not to go to Tashlich! Indeed, tzadick [righteous], our former R Hackohol deceived himself, when he in tuted this man his successor."

"Never mind," replied the melamm "he has an iron head; is a great lam [talmudist]; and, moreover, he brought a Joshua [help] over Israel, I wish I had his *Zechuth* [merit].

Very true; but what is the use? h no 'Yehudi.' He, has his curious ideas: two years ago, he wanted that children, at school, should read Hebrew after the Portugese mode; is Chuckas Haggoyim [Heathen, or G ile custom], he reads the Hapht [section from the Prophets, read e Sabbath] without the negeenah melody]; I have seen him eat on T bo-ob [the 9th of Ab, a fast day in memoration of the destruction of Je lem]," so said the saint.

"Never mind," said the Sha "how many men like him do you f our days. As a man of business, he continually *meckadesh hashem* [s the Holy name] by his examplary of doing business with every boc not he the man in whose hands Jew and Gentile, conscious of his probity, trust their funds: Is there any sickness or other want among Jew or Gentile which he does not relieve, before he is called upon, as soon as he becomes cognizant of that there is want? Is there any charity to which he does not contribute; not for show, but from the purest motives? And to how many poor people does he give employment, not that he wants their labor, but to save them from the evils of pauperism. I think we can excuse such men their want of observances, and we ought not to be *malshin* (*im*) [to speak evil]."

"You spoke of his (the Rosh's) Jeshuah, I will tell you a wonder of the story," said R. Jonah, an honest trader, who joined the group, "I will do so for the benefit of our Hazan, who has lived but a short time among us. It may be new to him, and may do us also good to hear the history repeated; for do not we tell over and over again the faults of our people, let us also think again and again the good they do.

The story runs thus: About thirteen years ago—yes, it is thirteen years that he came home from the Ye-hibah [talmudical school]; he was away [in der Fremd] twelve years. The first three years he "learnt" [studied] at Pressburg; the other nine of his absence, God knows where he has been; no man [in this city] knows, though they guess all sorts about his spending his time then—Yes, it is thirteen years that he came home [from the "Fremde"]. The "Welt" was "auf" with him, and our Rav, zichrono livrochoh [our rabbi, of blessed memory] thought him a wonder for learning.

Our former Rosh Hackohol, R. Anshel, was an *osher addir* [an immensely rich man]. He had an only daughter. Being then already advanced in age, and wishing much to see his daughter Blume under

by holy conversation between meals. Therefore, in those countries were modern civilisation has not encroached upon our religious sentiment, the pious Jew, will always see to have some learned men at his table.

* In countries where Israel has preserved his identity, the study of the Law is considered one of the first duties. Ignorant man who are not able, and man of business who think they have no time to study, will have men study in their houses; so that their house be not one where the Law is not studied. There were in the last century yet, several rich men in Berlin and Hamburg who supported poor lamdanim [talmudists] and their families; thereby mediately to keep up the study of the Law.

captivity among the nations, as were our forefathers in Egypt and Babylon]; and all was laid to our charge. The goyim [gentiles] had *kinah* [envy] and they liked to rob and plunder us. When the dearth increased, they ate unhealthy food, and much unripe fruit, which caused much sickness.

At last there came a *bilbul* [accusation] that we had poisoned the wells.

A sad time it was for us; our lives were not safe; not even in the city. I shall never forget that year, were I to live a hundred years. For days the report was that the peasants were a coming from the villages to be *lehashmid ulharog* [to kill and exterminate]. The *olam* [people] went to the Rav, that he give them an *aitzah* [advice]. He ordered all the Synagogues to be open one afternoon, and all the people to sit down on the ground like on *tisha-bo ob* and to say Tehillim [*Tehilloth*, Psalms, or, in a more general acceptation, "praise"]. No, I shall never forget it, were I to live a hundred years, how the Shabboth-bocher of our Rosh, the present Rosh Hackohol came to run into the Shule [Synagogue] to the then Rosh, when all the people sat on the ground and read Tehillim crying and weeping. He appeared to be quite ad, with a loud voice, he called ule, so that all turned silent the way that bad is to turn bet- R. Anshel, you are the Rosh l, and instead of trying to help down on the ground and all the ith you! Prayer is very good; must act. When Israel was in from their Egyptian enemies, rayed; but at last the word came "Wherefore criest thou to me? the children of Israel, that they rd," (Exod. 14 : 15). The *olam* uck at the interruption, a number d went up to the Rosh hackohol him to get up and look out for was near evening, and the hordes villages were expected to come ty the following morning. "What ?" said the old man; how can I God does not help!" At last the drew forth pen and ink and a paper, on which he had written ows what, "Here," said he, "sign d God perhaps will help." R. signs, puts the seal of the congre- o the paper. He knew the Bo- lerstood what he was about. The Rosh puts the paper into his saying, well, with this I repair tely to Brunn, to see the Gov-

*y reshi* [indeed] he reached Brunn night, went immediately to the the governor, who had retired so that the governor's people would not let him be disturbed. But our Rosh showed the sheet of paper; the Sar [ruler, governor] was soon awakened, and they spoke together for longer than an hour

And how did all men stare for wonder when the following morning they saw a whole regiment of *balmechomes* [*ba-alai milchomah*, soldiers] enter the city, and make for the Hebrew quarter. And, what do you think followed behind the *bal mechomes*? why, the carriage of the governor, with four horses, two *meshorsem* [footmen] besides the coachman, and in the cariage sat like a *noged* — the Shabbos-bchur!

(*To be continued.*)


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The members of this Association are notified, that the regular monthly meeting will be held every second Sunday in the month, at 7 o'clock, P. M. at Platt's New Music Hall, on Montgomery str.

By order,
ISAIAH COHN, Secretary.

CHEBRA BERITH SHALOM.

The regular monthly meetings of this Society will take place every first Sunday in the month, at Platt's Music Hall, at 6 o'clock, P. M.

B. PULVERMAN,
Secretary.

EQUITABLE REQUEST.

The actual amount of literary and educational labors on our hands since years, is so great that we, in consequence, are obliged to neglect the business department, at least as far as the country is concerned. We can not confine ourself to a narrower sphere of activity; since, we think, to supply actual wants, not supplied by others. And, as our labor are not pecuniarily remunerative, we can not engage efficient help; hence the great amount of labor resting on our own hands, and the continual monetary embarrassement to the injury of even the cause to whose advancement we are devoted.

The consequence was, that we could not send bills to the country, as regularly as we ought to have done, and the amounts due to our office, have accumulated considerably and in some instances so much that it may prove inconvenient to some subscriber to pay the whole.

We therefore beg to propose to those of our friends, *that are able and willing to pay*, to remit forth with any amount they may find convenient to spare, either as payment in full, or as they may otherwise desire; so that we at once be relieved from the actual pecuniary embarrassement under which we labor since about three months; and knowing also what we may expect from subscricers — there are names on our list from whose bearers nothing was ever paid hitherto.—

We at the same time will make efforts to send bills or have them sent, which, we hope, will be duly honored, and remittance made by post stamps: in cash, enclosed in registered letters, or otherwise at our responsibility.

We also earnestly solicit friends of the "GLEANER" in the different cities and towns, to assist us by acting as agents in gaining subscribers and remitting, as several good man have done on former occasions.

All remittance will be duly acknowledged in the columns of the "GLEANER," as also by letters acknowledging the receipts sent to the respective remitting parties.

In hopes of an early attention to this our equitable request we sign

respectfully

EDITOR GLEANER.

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## Special Notices.

**Found at Music Hall.**

A *Machsor* was let by some attendant at Music Hall on the day of Atonement. The loser may call for it at the office of the GLEANER.